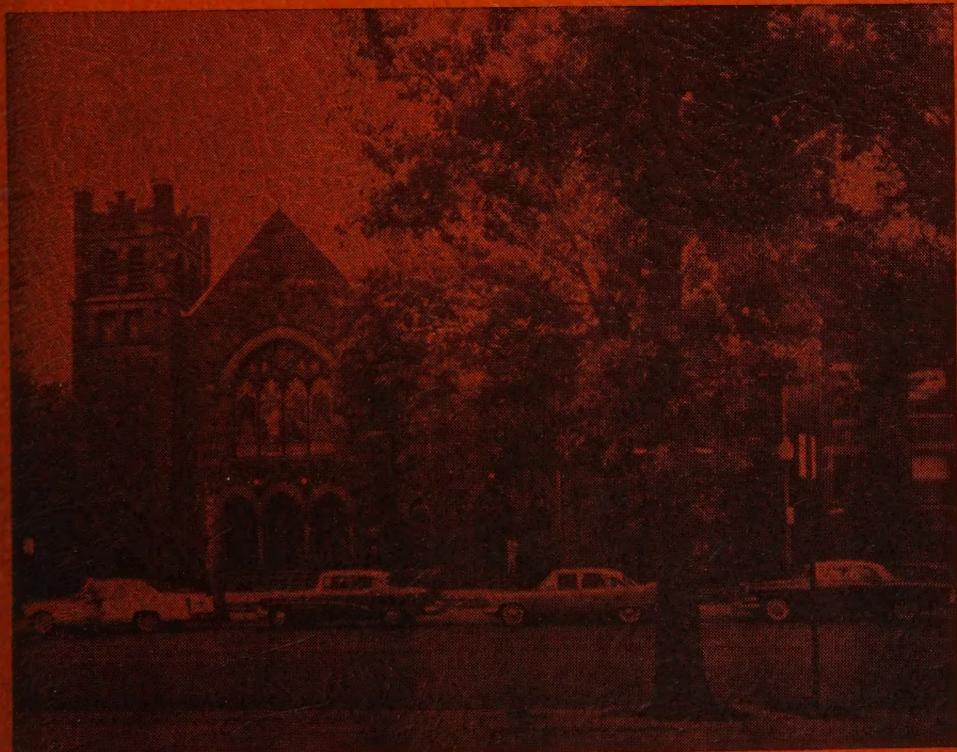


THE A.M.E. ZION QUARTERLY REVIEW



METROPOLITAN WESLEY A. M. E. ZION CHURCH

WASHINGTON, D. C.

REVEREND R. H. COLLINS LEE, D. D., *Minister*

The A. M. E. Zion Quarterly Review

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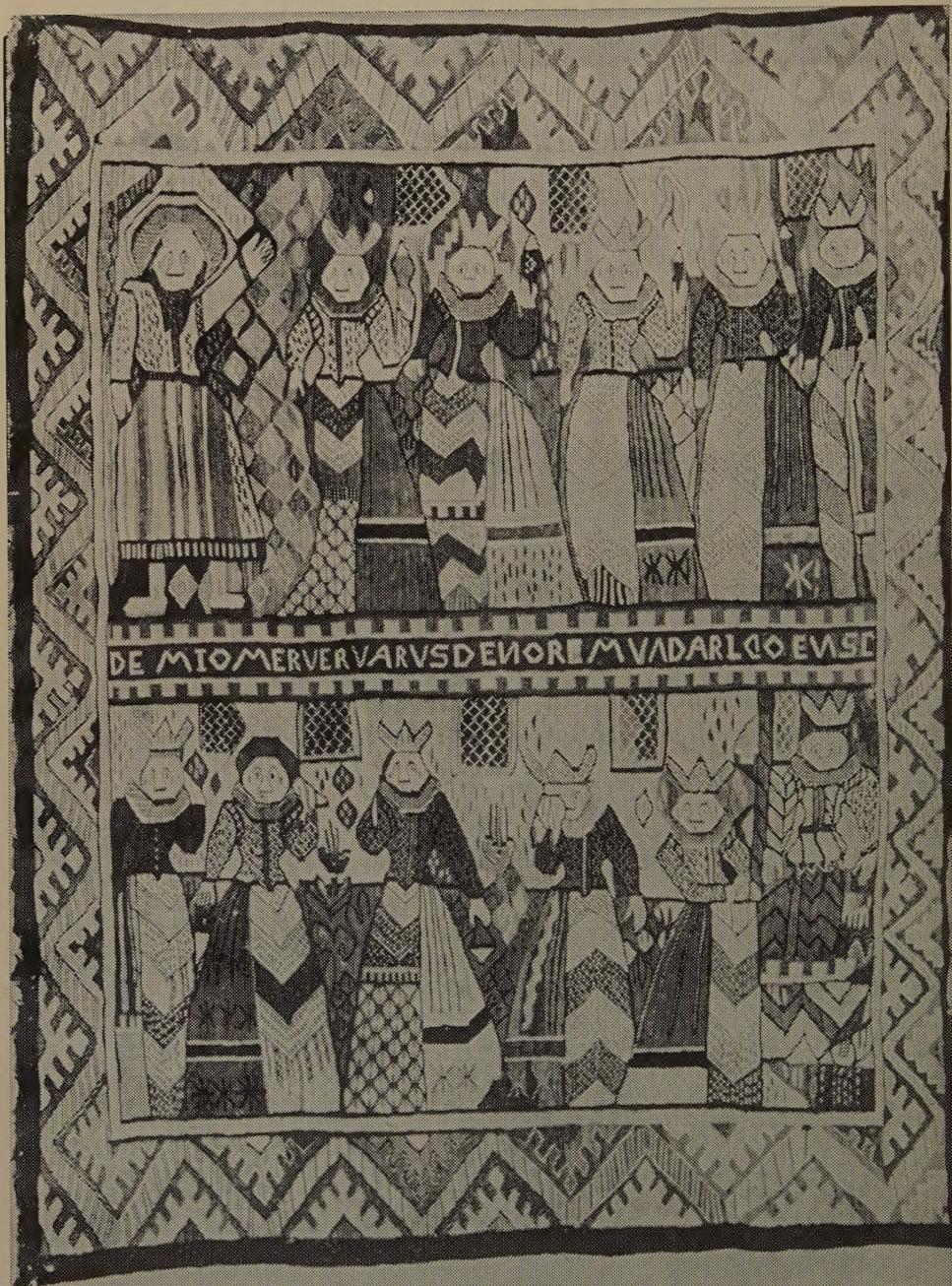
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A. M. E. Zion Quarterly Review



Courtesy of Worcester Art Museum

THE PARABLE OF THE TEN VIRGINS

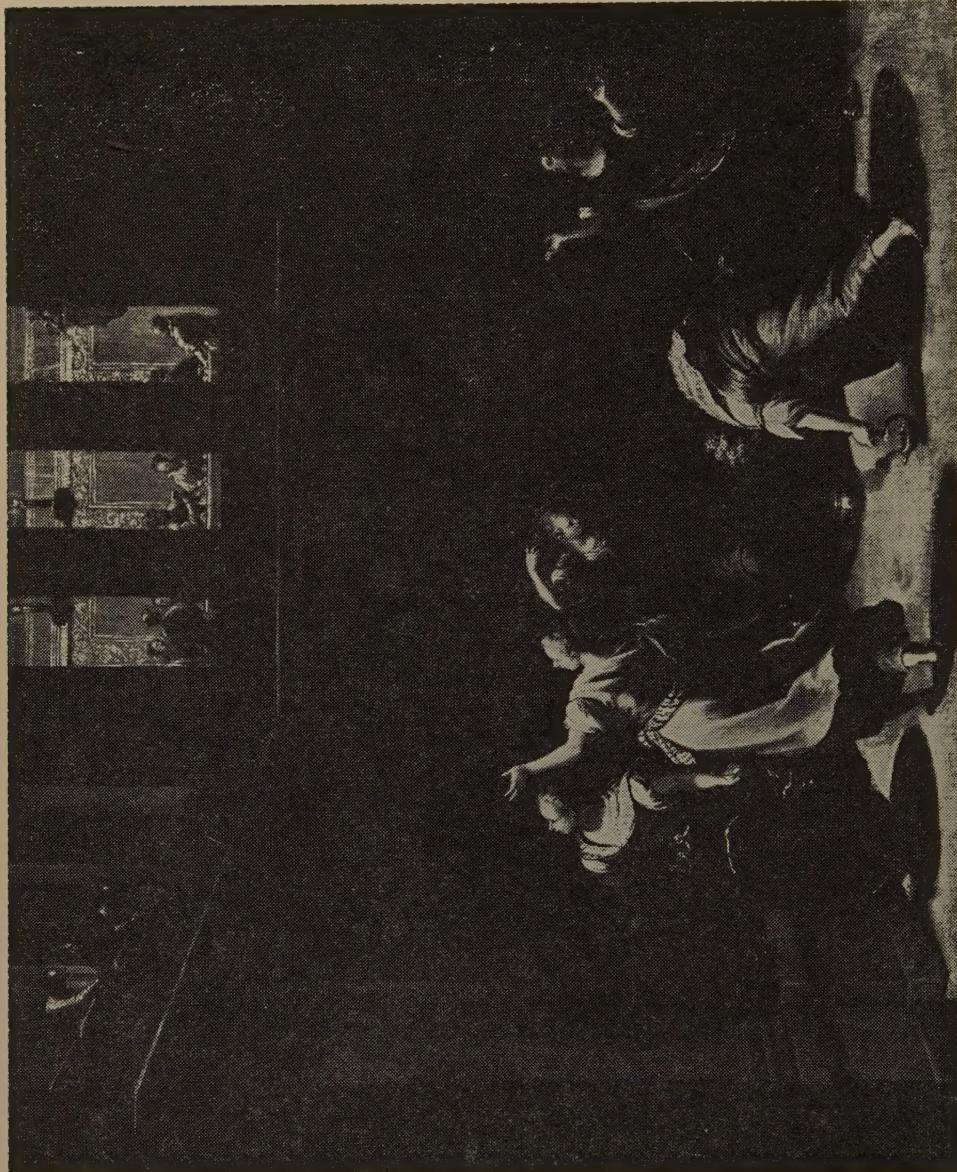
The Gospel of Matthew alone tells the story of the Ten Virgins. The reference is to be found in Matthew 25:1-13. This forceful story has intrigued many people over the years and artists too have found it engaging.

In the Worcester, Mass., Art Museum, there is an attractive tapestry depicting the Wise and Foolish Virgins. Works of tapestry were once very popular and were made separately or in series for the rich and great of former times. A tapestry is especially subject to the ravages of time and many works of great merit have perished. Among those which have survived is this large, colorful and descriptive weaving of the Ten Virgins. It was woven in the 17th century and is by unknown weavers of the Norwegian School. It is six feet by four and a half feet, is beautifully blended as to color and is entertaining and even humorous in its presentation. Observe that it is divided into two parts with the wise ladies at the top and the foolish ones at the bottom. Between the two parts old Scandinavian script runs through the center which reads, "Five virgins were wise and five were foolish".

The background of both sections appears to be a manor house with stained glass or frosted windows broken up into tiny squares. The ladies are all dressed in floor length skirts, tight bodices and have ruffs around their necks. All but one of the foolish virgins is outfitted with a crown-like hat. It is obvious that they are dressed up in their best and most elaborate outfits for such an important event as a wedding where they were to be honored guests.

In the upper left, the announcer comes, and by his upraised hand we know that he has come to call the guests and to say "All is ready". In the lower right hand corner is another figure, that of a woman, perhaps the Bride. In the upper half the five wise virgins hold their lamps aloft and the torch-like flame lights their way. Below, in contrast to the above, the lamps are swinging empty from hands that carry no extra oil. Although these foolish virgins forgot their oil, they remembered to bring their handkerchieves—large, fancy, embroidered ones at that, and they now use them to wipe away their copious tears.

Although both the upper and lower figures seem somewhat staid and stiff, the color of the original softens it so that it is most attractive and delightful.



Courtesy of the John G. Johnson Art Collection, Philadelphia

PARABLE OF THE WISE AND FOOLISH VIRGINS

School of Tintoretto. Italian.

Original: Johnson Collection, Philadelphia Museum

We recall that artists over the ages have interpreted Bible stories in terms of their own environment and this unknown artist of the School of Tintoretto has placed the scene in a gorgeous Venetian palace such as he saw every day.

In the upper center of the painting we are given a glimpse of the wedding feast already in progress. Guests are being wined and dined. At the upper left are two guards, part of the large retinue of servants such a palace would afford. One carries a torch and leans out over the parapet to ascertain the cause of so much commotion below.

This artist puts all his emphasis on the foolish virgins in the palace courtyard and nowhere do the wise maidens appear. Since the feast is already in progress we must assume that these five women have indeed arrived very, very late. The gate to the upper floor is closed and locked and they call loudly for the gate keeper to open to them. We understand that the guards have told them to depart and perhaps added some invective with the command. The virgin at the left seems to be shocked and offended by the guard's stern order; the next one dramatically pleads and argues with him, the center one is busy with her veil, the fourth bends down to pick up her smoking lamp and the last one raises her arms as though asking, "What shall we do?"

The foolish virgins have worn their finest garments for the wedding as seen in their dress and coiffure. If only they had been as careful about their lamps as they were about their meticulous dress! Observe how the undulating rhythm of their garments and their dramatic, yet graceful gestures, offset the solid, austere, verticle columns of the palace, and the unyielding manner of the guards. The hard marble walls and the cornice above the columns somehow push the foolish virgins out. Thus through sheer art the painter impresses us with the fact that through their own carelessness the virgins have arrived too late for admission. This especially illustrates verses 11 and 12 of Matthew 25.



Courtesy of the Boston Museum of Fine Arts

THE TEN VIRGINS

John Millais, English, 1829-1896

Original: Boston Museum of Fine Arts

John Millais was English, a gifted child who entered the Royal Academy of Art when he was only 13 years old. Success came easily to him and he was popular, handsome and rich. At one time in his career he joined with Rosetti and Hunt to form the Pre-Raphaelite Brotherhood. Their slogan was sincerity and truth.

In this wood engraving of the Ten Virgins simplicity is the key note. They are dressed in the simplest way possible, long skirts, long sleeves, high necks; their hair is plain, done at the back in a bun or flowing over their shoulders. They are all "sweet young things" who appear to be out on a lark which has now turned into tragedy for some of them.

At the left, three who are prepared, are marching forward to meet the bridegroom. Two who are unprepared have flung themselves down on the ground in the foreground supposedly in a mood of deep remorse. Actually however they appear to be sleeping sweetly rather than being very sorrowful. The artist centers our attention on the standing figure in the center. She is one of those who has brought extra oil and while the two at the upper right plead with her for oil, she refuses them as we see by her gesture but does it rather graciously. The bent figure seems to have done all possible for her friend on the ground and now rises to accompany the others.

There are lovely flowing lines here and much grace in the figures. This could almost be a photograph, yet it is "too sweet" for that and also not strong enough to bring the message of the parable to us very forcibly. Observe too that Mallais does not even carry out the idea that it was midnight as the parable states—rather he has made it broad daylight. It is simple and sincere as he wanted it to be, but hardly truthful in the highest sense of the teaching of the parable.



Courtesy of The Metropolitan Museum of Art

THE PARABLE OF THE WISE AND FOOLISH VIRGINS

William Blake, English, 1757-1827.

Original: Metropolitan Museum, N. Y. C.

William Blake was English too, but in a completely different world from Millais. Blake was a poet, a mystic and an artist. Success did not come to him and he lived in penury most of his life. While Millais lived on adulation and praise, Blake was misunderstood and mistreated. Fortunately this did not influence his extraordinary ability to place on paper his glorious visions.

Blake's interpretation of the Wise and Foolish Virgins is at once very beautiful and very terrible. It outranks any other presentation of this story. This is extremely graphic and the contrast between the wise and the foolish is immediately apparent.

The artist has depicted "the midnight cry" in the graceful arresting figure of a trumpeter who calls the virgins to attend the bridegroom and points those who are ready to go forward and by his sweeping movement precipitates dismay into those who have delayed their preparation.

The wise virgins are beautiful, poised, composed, serious and serene for they are perfectly equipped with nothing lacking. True to the parable there is no attempt to share the oil, but the suggestion is made that the foolish virgins go and buy some.

The beauty of the foolish virgins is striking for they are just as fair and lovely as the others and except for their chaos and anguish, one could not separate the two groups. They are in all respects the equals of the wise virgins; their only sin is carelessness—the sin of not having gotten ready. In true oriental fashion they weep and wail. One flings her lamp to the ground as she falls on her knees and with a dramatic imploring gesture begs oil from the nearest of her companions. One cries out to the onrushing messenger; one begins to tear her hair; another buries her face in her hands. They make a vivid picture of dazed helplessness; of the chaos that comes through carelessness.

The beauty, balance and symmetrical flow of this sketch as well as its contrasting moods accentuates the tragedy in which the foolish virgins find themselves.

The original has only gray, black and blue tones and gives the effect of night perfectly. There are four known versions of this sketch all done by Blake himself with the help of his wife. Blake was a close student of the Bible and in this presentation he has produced a masterpiece.

THE BIBLE, ITS ORIGIN AND PRESERVATION

by

Rev. R. L. Speaks, A. B., B. D., S. T. M.,
Pastor, St. Mark A. M. E. Zion Church, Durham, N. C.

A small boy picked up a black book from the table, brushed off the dust, and asked "Whose book is this?" "Why my son this is God's book", the mother answered. The boy noticing that the book was not used said "maybe we should give it back to Him, we don't have much use for it do we?"

Let it never be said that you don't have much use for the Bible. The Christian Minister is a soldier and the Bible his only weapon. To refuse to study the Bible is like a soldier going to battle without his weapon. Since the Bible is the Minister's only weapon he should make it his principal concern.

The Bible is the most popular Book in the English speaking world. It has been estimated that more than one and a half billion Bibles have been printed since Johann Gutenberg printed the first one more than five hundred years ago. More than thirty million Bibles are sold each year. It was Andrew Jackson who said "The Bible is the rock upon which our Republic rests." Lyon Phelps said, "I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible." Without a fair knowledge of the Bible the preparation for the ministry is impossible.

It is for this reason we have chosen to speak to you for the next five nights on the Origin and Preservation of the Bible.

In the message of the hour we shall attempt to answer three questions, namely: The Bible What Is It? Why Is It Necessary? How Did It Come To Be?

I

The Bible What Is It?

The Bible is the word of God contained in a collection of books. It is a library of books. There are sixty-six books, thirty-nine in the Old Testament and twenty-seven in the New Testament.

The Bible is more than a collection of books. It is a record of the divine disclosure. It is the revelation of God, and the disclosure of His plan of redemption in and through history. Paul declares that

"all scripture is given by inspiration of God, and is profitable for doctrine for reproof for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works.—2 Timothy 3:16.

The Bible is the record of God's revelation. It is not the revelation itself. God did not reveal Himself in a collection of books. This collection of books is a record of Gods' redemptive acts in history. These acts begin with the creation of the world and find their fulfillment in Christ. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ".—2 Corinthians 4:6. God revealed Himself not in a book, but in and through human history, human personality and Christ Jesus our Lord.

There are many people who because they do not understand its purpose proceed to worship the Bible as if the paper and ink were handed down from heaven. It is not to be worshipped. It is to be studied. We are to worship the God who is revealed through it, not the Bible itself. We judge a man's religion not by what he believes about the Bible, but by what he believes about of God of the Bible.

"The Bible is not the revelation. It is the means by which the revelation is recorded.

"When we say that the Bible is the Word of God we do not mean that God wrote the scriptures, we mean that the content of the Gospel message, as disclosed to mankind by God through Christ, and witnessed to in the preaching of the Apostles in the word of God". (Interpreter's Bible P. 29)

By the word of God we mean that the Bible gives us a picture of an active, loving, suffering and redeeming God disclosing Himself to man. God expresses His personality and purpose to man. The Bible is the record of this expression.

II

Why Is It Necessary?

This leads us then to the second question. Why is this Bible necessary? If God's revelation preceded the Bible, is it not independent of it? Could it not exist without it? Could not God bring

about His redemptive purpose without it? Is the Bible essential to Christian faith: Is it indispensable to redemption?

As Christians we believe that the Bible was given as the record of God's supreme revelation to mankind. Any other record of God's revelation is either insufficient, incomplete or false. The Bible is the only competent record of God's plan of salvation. Man is a sinner, a rebel. He has forsaken the divine council. He has gone his own selfish, vain and willful way to eternal damnation. God has given us the Bible as a compass to guide us back safely to the harbor of salvation. The Bible is the only true road map to heaven. With it we can find our way through the desert of sin to the land of redemption. It reveals God's plan of redemption for a hostile world.

The Bible, covering such vast area of time, space and people has theological, historical, anthropological and archeological significance. Any complete study of the Bible must include all of these areas of thought. The Bible however is primarily a book of faith. It can only be understood when viewed from the religious perspective. When viewed from the Christian perspective it becomes the norm of Christian truth. It is the standard of theological judgment, the touchstone of Christian ethics and the dynamics of Christian society.

A little girl unwittingly expressed the true nature of the Bible when she said to her sister, "I tell you the Bible does not end in Timothy; it ends in revolution". Dr. W. A. Visser T. Hooft said, "In Holland the people thought that the Bible must contain dynamite sense, the Nazis were so anxious to destroy it. So they reopened its pages to find the dynamite and they found it."

Only as a book of faith can we account for the tremendous influence of the Bible upon Christian society. The Bible is essentially subjective. It is not normitive in the sense of a yardstick or a scale. It is an intrinsic and organic norm.

This fact is explained very clearly by Dr. H. H. Farmer when he says,

"Christ is the personal self manifestation of God to man. But we have also accepted as the datum of this inquiry that the Bible is in some sense the supreme standard and norm. Obviously our task is to relate these two finalities, seem at first sight to be contrary. As a matter of fact, as will be seen. It is only by relating them to one another that we can rightly understand in what sense the Bible is the supreme standard and norm

and on what its authority rests". (Interpreter's Bible P. 13)

Although Christianity is not centered in a book, the Bible remains the intrinsic norm of the Christian faith. It relates Christ to the Church. It bridges what otherwise would be the unbridgable chasm between the Jesus of history, and the Christ of experience.

III

We have already stated that the Bible consists of sixty-six books. It is divided into two main sections, namely: The Old Testament with thirty-nine books, and the New Testament with twenty-seven books. These sections were written in Hebrew and Greek respectively.

The Old Testament is divided into three main divisions, namely: History, seventeen books; Poetical, six books; Prophetical, sixteen books. There are twelve minor Prophets, namely: Hosea, Amos, Joel, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephanniah, Haggai, Zechariah, Malachi. There are four major Prophets, namely: Jeremiah, Isaiah, Daniel, Ezekiel.

The name major and minor prophet has nothing to do with the importance of the Prophets. It has only to do with the size of the book.

The formation of the Old Testament had its beginning with Moses. He wrote a portion of the book of Exodus. Probably chapters 19-24. It is certain that he did not write the first five books of the Bible.

In the court of David there was a Chronicler who wrote the history of that time in vigorous, clean, yet simple style. After the division of the kingdom into the north and south, two distinct histories of Israel were written. One from the southern, and the other from the northern point of view. There is a story recorded in II Kings 22, which tells about the finding of a book in the Temple in 621 B. C., during the reign of Josiah—most scholars today believe that the book discovered at that time was Deuteronomy, in which the history of Israel was written from a theological point of view.

In 516 B. C. we have the building of the second Temple under Nehemiah and Ezra. At this time there was another history written which covered a period of time from Adam to the Persian period. This was a religious history and was closely associated with temple ritual. It was written to explain the background of certain ceremonial practices. Later these strands of Israel's history were woven to-

gether by a Redactor into what is known as the Historical books of the Old Testament.

The poetical books are of two kinds, namely: Psalms and wisdom literature. David is credited with being the author of the Psalms. He did not write all of them. Likewise Solomon with the book of Proverbs. This body of literature grew with the passing of the years. At the time that our Old Testament Cannon was formed there were six such books.

The prophetic literature originated in the form of sermons and lectures spoken and written down by the Prophet or someone whom they designated. It was sometimes written by a disciple of the Prophet after his death. All of these Old Testament books were written on skins of animals which were especially treated, smoothed on one side and then rolled into the form of scroll. The Old Testament Cannon as we know it today was completed about 100 A. D.

All of these original manuscripts were lost. Most of the Old Testament as we have it today originated from manuscripts written in the ninth and tenth centuries, A. D. In 1947 an Arab shepherd, looking for a lost sheep accidentally discovered several manuscripts in a cave along the west shore of the Dead sea. Among these scrolls was a manuscript of Isaiah which was written about 100 B. C. By this discovery our knowledge of the textual tradition of the Old Testament was pushed back 1,000 years.

The New Testament has twenty-seven books and was written originally in Greek, not the Greek of Plato or Aristotle, but Koine or common Greek which was spoken after the conquest of Alexander the great.

The books of the New Testament may be divided into three parts, namely: History, five books, Matt.-Mark-Luke-John-Acts. Epistles, 21, namely: Romans, Cor. I and II, Titus, Philemon, James, Peter I and II, John I, II and II, Jude. Prophetic, one, namely: Revelation.

The gospel came into form by recording the teachings and acts of Jesus. They were first passed on by the word of mouth, and later were written down. Mark is considered the oldest Gospel. Matt. and Luke come next. They are to a great extent dependent upon Mark for their material. However there are other sources used.

John was the last Gospel to be written. It was written about the year 90 A. D. These records come mostly from persons who had seen and heard the Master.

The Epistles were written to solve some personal or general problems in the Church. Most of these letters were dictated, but Paul used to write the end of his letters in his own hand.

The New Testament manuscripts were written on papyrus. The originals have long since disappeared.

In the fourth century the Bible was being written on vellum which was folded into book form, known as codices. Our earliest manuscripts of the New Testament are of this kind, dating from the fourth and fifth centuries, A. D. These manuscripts were copied from century to century until the inventing of the printing press. The first large book printed in Europe was the Latin Bible, in 1456. By 1497 the Hebrew Old Testament was printed. And by 1516 Easmus had published the first Greek New Testament.

About this time the Bible was being printed in the various languages of Europe.

The most significant Bibles written in the English language were the following versions: Wycliffe's, 1382, based upon the Latin Vulgate, Tyndale's, 1525-31, also based upon the Latin Vulgate. Coverdale's, 1535, based upon the Tyndale Latin Vulgate and the Rhemes, Dovai version. The Roman Catholic version, The King James, 1611, The English revised version, 1881-4. The American Standard version, 1900-1, and the Revised Standard version, 1946.

The Bible is truly the greatest book in the world, written centuries ago, preserved by the Holy Spirit through the Church. It is the only hope for a world lost in sin, tension, fear and confusion.

In closing I am reminded of a verse written by the Poet Whittier:

We search the world for truth, We call
The good, the pure, the beautiful,
From graves stones and written scroll
From all old flower-fields of the soul;
And weary seekers of the best
We come back laden from the quest
To find that what the sages said,
Is in the book our Mothers read.

BEYOND OUR DENOMINATIONS

by

Dr. O. M. Walton

Interim Executive Secretary of the
Ohio Council of Churches

It is a joy to be with you in the Ohio Conference today and to share in the warm fellowship I feel here. My pleasure is heightened by the fact that, both in Cleveland and Pittsburgh over more than twenty years, I have known many of your pastors and some of your bishops. Your churches have been ecumenical in spirit and co-operative with other denominations in the common tasks of Protestantism. As I come today representing the interests of the Ohio Council of Churches, I want to express appreciation for the beginnings you have made through participation and financial support of the Ohio Council. It will need all the help you can give in the years to come. I believe the great and strong denominations of the state need you more than you need them.

For more than ten years Mrs. Walton and I have lived on Mt. Washington in the City of Pittsburgh, just two miles from the downtown "Triangle". As those of you who are familiar with the city will know, a roadway leads down the hillside at a slanting grade to the Liberty Bridge and across the Monongahela River. Above the roadway is an outlook to which Pittsburghers take their guests and thousands of visitors come by car or by the nearby "incline" to see one of the most unique and spectacular views in America. Those who have not been there recently can scarcely believe the changes which have been made toward the "New Pittsburgh" in these ten years (Commercial). The old warehouses and delapidated shops have been replaced by gleaming sky-scrappers and a new State Park. A new tunnel and new bridges will soon make it possible to travel through the heart of the city (by Routes 22 and 30) without a stop.

Even after ten years, as we look down from the Mt. Washington vantage point, our impression of the beauty of new man-made buildings is clouded by the same thought which came to mind the first time we looked upon the heart of the city. It was a thought of Jesus

as he looked down at Jerusalem one day late in his earthly life, and wept bitterly over what he saw there.

Would He be any more pleased with Pittsburgh today. Would He see men less preoccupied with the selfish interests of business, commerce and industry than they were 2,000 years ago- Would He see less of the iniquities, injustices, petty persecutions, the poverty and slums which brought forth His grief and His wrath? Evidence of all of these is discernible in contrast to the towering palaces of business as one takes in the total view. And you would have a comparable view from the highest tower in Cleveland, Youngstown, Akron or Columbus! Your imagination can create it in any community!

Would Jesus be more pleased with the churches of Pittsburgh than He was with the synagogues of Jerusalem? Would the hundreds of church spires reaching toward the sky symbolize a vitalized religious community, or would He find many of them so dormant and smug in their own institutional programs that seemingly they had not heard or believed His words to His followers? Perhaps I need not dwell further upon the details. There are so many questions we could ask about our churches, ourselves, our homes and our families. I leave their formulation to those interested in further thought or discussion.

Occasionally, it is good for us to look at ourselves through the eyes of a cynical critic. If he should want to be harsh he could have a field-day with most of us. If he should want to be extreme he could describe the Christian Church as a kind of "monolithic monstrosity", whose pillars rise from foundations in Jesus Christ but whose superstructures are the works of men. Though these churches teach brotherhood, he would see multiple divisions, segmented membership, neglect of the poor and underprivileged. He would see churches asking integration of society, yet resisting it for itself; claiming one Lord, yet setting forth reasons for separation that no longer obtain; permitting system and organization to supplant many of the simplicities of Christian love and neighborliness.

We very much need to ask ourselves questions about our churches—questions which must have troubled Jesus as He wept over the ancient city. Are they smug, complacent, self-satisfied, counting themselves successful if they meet the annual budget, take in a few new members and make a good showing in the denominational year-books? What about our denomination? Does it conduct

its business as if it were the sole conservator of the Word and the Message from God? Or does it act as a member of the family in the household of God, to which each brings its own offering, its own emphasis, its own nugget of truth—not as a peculiar treasure to be kept apart, but as one to be shared and merged in the whole body of Truth? What are our standards of success for church and denomination? Should they not be related to a sense of mission toward the bringing in of the Kingdom of God, as Jesus described it?

I am aware that there is another side of the church about which much could be said. Very likely each person present could cite experiences of how the church has nurtured you, made possible your education, and has provided many examples of wonderful men and women for you to follow. It is your responsibility to work in it and to witness for it because it aids and has aided in so many ways to shape your patterns of living.

But that is a lesson for another day. Today I want you to think of a church divided into more than 250 sectarian groups, segregated as to race and nationality, proud of its achievements according to the accepted standards of secular success, competitive within its forms of organization, and frequently provincial and institutional. I want you to look at and beyond this church toward what you want it to be! There is not sufficient time to go into many facets of this suggestion. I should like to try only two or three.

There is much talk today about *integration*. I am deeply and genuinely interested in integration—and in more than one kind. I am interested in racial integration—in the kind that builds friendships and associations for a life-time across artificial barriers. I am interested in meeting directly the *fears* out of which grow the injustices, the discriminations, the poverty, the snobbishness, the hurts, the recriminations which are rooted in the racial diviciveness of our day. As a white man I rarely stand in the presence of a predominantly Negro audience that I do not feel impelled to ask forgiveness for the sufferings white people have visited upon Negro people. All of us must learn to be bigger and better in order to overcome the inhibitions and snobbery of racial experience. We must learn to believe and to live together in the trust and faith which Jesus left for us.

I am interested in the integration of our church life. I am interested in the joining together of Christians so that “our people” will no longer be a racial term, but an inclusive reference to all who try to follow the Master. I am interested in creating bonds of co-

operation and unity such that our energies can be directed against the social evils of our day. I am interested in going *beyond our denominations* to the doing of so many things together which we cannot hope to do alone. It is in areas like these that the Ohio Council of Churches can be your most useful and helpful agency.

I am interested in the uniting of our churches with each other—denominations of Negro constituency and denominations of white constituency, denominations of Negro and white constituencies, denominations within the same “family” groupings and across these lines, so that the facilities and resources of educational and professional training can be more equitably shared and used. How under heaven are we going to get anywhere in answer to Christ’s prayer for “oneness” until we do more than we are now doing in these directions?

I am interested, too, in the integration which each of us can achieve only for himself. It is only in the wholeness of personality that one can prove himself bigger than the pettiness about him and which, is, at the same time, a rebuke to those of small mind and impoverished spirit.

Let me conclude with just a few observations which may here and there have a practical idea in them. May I suggest first that you keep the doors open to friendship with people whom you have reason to believe will reciprocate it. Most of our human problems are difficult because we keep them so impersonal. We can never hate or despise a person who we really come to know. We may feel sorry for him, but we cannot hate him. Our problems of race, of labor-management, of housing, even of international relations, would be relatively simple of solutions if persons in control on both sides really knew each other in person-to-person contacts so that they could talk honestly with one another. Here, I believe, is one of the truly great functions of the church—to make brothers out of strangers, especially if they are in camps set apart by social, economic, professional, racial, business or other barriers.

May I suggest, too, that you do what you can toward the healing of divisions within the church that are largely based upon historical incident or tradition. I have already mentioned “families” of denominations as the best place to begin. Progress is certain to be slow. The big tasks before the church today, however, are beyond the reach of single denominations. Most are community problems in which councils of churches, at local, state and national levels, can

be helpful. But the big problems confronting Protestantism in this country will eventually require cooperation beyond anything we now know.

I wish there were time to spell out a few more of the things we must do together. It is not good to keep our religious life bottled up in an institution, even if that institution is a church. We must reach out into our neighborhood and communities.

One of the best exercises I know for a Christian is to look forward with his mind's eye fixed upon the church he would like to see in *twenty years*. That would be in 1978! For most of us that represents the period we have to give our best in leadership. It will bring a change in generation. What will we try to make of the church we will leave for our children and those to follow?

If you are a minister, or a ministerial student, this look ahead presents a task of spiritual and human engineering toward the kind of church you believe the Master would approve as intent upon doing His will. If you are a layman or laywoman, the vision should be equally clear. The satisfactions which can come from worship, education, social fellowship and spiritual outreach toward those who need the gospel of Jesus Christ are contagious when you give them free rein. The church you envision for 1978 may need new equipment and new facilities. Discussion of your ideas with groups of young people, officers, classes and friends, may lead to surprising achievements. It will certainly lead to the fixing of some practical and realistic goals. Out of your vision will come both leadership and personal growth.

May God give us, according as we believe in and strive for it, an integration of expanding friendships, of Christian church unity and of personal enrichment that will lift this generation above all that have come and gone, is my prayer with you this day. Do not give up on your church! Live in it and for it, not for what it now is, but for what it may become, in Christ's Name!

Please note: all ministers who make use of the Eastern Clergy should know that the cost for these clergies have increased from the fee usually charged to **TEN DOLLARS** a year. Look in the back of your present clergy (Eastern) for the form which you must fill and return to the Bureau. Please be reminded that it takes time to get your booklet so do not wait until the end of the year to do so.

YE MUST BE BORN AGAIN

Text: John 3:1-14

by

DR. William M. Smith, Pastor Big Zion A. M. E. Zion Church
Mobile, Alabama

There have been more sermons preached on all parts of this 3rd chapter of the Gospel according to St. John than perhaps on any other passage in the entire Bible. I am certain that, "Ye Must Be Born Again", the five matchlessly important words of the Lord Jesus Christ, have caused more thinking, more heart searching, more sermonizing than any other statement the Lord ever uttered. There is a compulsive concentration about these words that reaches to the very core, to the very heart, to the very soul of all Christianity. Nicodemus has been belittled, bemeaned, besmirched long enough. He has been accused of cowardice that was nowhere shown in his attitudes or actions. You and I have heard that he came to Jesus by night because he was afraid to be seen with him by day. I hardly think that could be true. The Pharisees were with Jesus all the time. We could say he came by night because Jesus was busy by day. The crowds surged about Him constantly. There was no time in the press of the throngs for a prolonged conference. Then Jesus was a nobody, compared to Nicodemus being a Somebody. Jesus was an untried quantity, a wandering Galilean peasant Jew Carpenter. There was no stamp of approval upon Him from the recognized authorities. Nicodemus had his own reputation to maintain. He was not going to rush in. He was going to take his time. Thirdly Palestine is a warm country, and Jerusalem was a hot crowded city. Nicodemus the aristocrat, the thoughtful gentleman was going to have the appointment with Jesus under the best possible conditions that could be afforded, this had to be in the cool of the night. Scholars maintain that not all of the conversation between the Lord Jesus Christ and Nicodemus is recorded here. There seems to be a break between the statement of the 2nd verse and the reply of the 3rd.

Let us notice the recommendation of Nicodemus: "We know that Thou art a Teacher come from God." Well He is! He had to be! His work with the down and outs, the sick and troubled, etc., His teaching—No man spake like Him. There have been great teachers in the centuries of the past, but where are they now? Where is Socrates, Plato, Aristotle, Virgil, Homer, Horace? For everyone who

glances into the pages of these ancient worthies, there are tens of thousands who immerse themselves in the word of God. Shakespeare, Milton, Browning, Goldsmith, Bacon are all right in their places, but they fall down when placed beside the word of God. We have great orators, great speeches, but there isn't anything that can even come close to The New Birth. Science cannot duplicate this miracle. Philosophy is lost by it. Legislation has utterly failed in the vast majority of cases. Society is apalled by it, paying a fearful price in the spending of astronomical amounts of money to protect itself against the bestial atavism of man in the raw. Every police judge, penitentiary, sheriff bailiff, soldier, cannon, battleship, submarine, bomber, military post is a reflection, rebuke, a revelation of man's utter inability to transform other men, let alone the whole of society. It takes the Miracle-working Man of Galilee, the Teacher sent from God to do that. Jesus saw in Nicodemus a hungry soul, and a troubling mind. No amount of questioning, no amount of twisting, no amount of quibbling, no touch of sophistry, swayed Jesus in the least from His reiterated insistence on the essentiality of the new Birth. You have no right to question, no reason to question, Nicodemus. The words are plain. "Ye Must Be Born Again." Whether you understand the meaning, or the method makes not a particle of difference. "Ye Must Be Born Again." Whether there be any theological, logical, philosophical explanation for it or not, Nicodemus, the fact still remains inescapably true, "Ye Must Be Born Again". The intensity of the Lord Jesus Christ, the repetition of the theme, the insistence on the requirement are almost frightening. These memorable five words make the difference between Christianity, religion and Churchianity and all else that go by the name Christianity. So called intellectuals, pseudo scientists, literati, illuminati, wiseacres of every kind may laugh at us and our way of life, they may mock our impassioned bleedings; they may ridicule our heart broken warnings; they may try to explain away some psychological mumbo jumbo, the invitation, the altar call, the mourner's bench, the inquiry rooms, but ask them to change a sinner into a saint, a drunken debauchee into a delivered personality, a libertine driven by the red demon of lust into a pure thinking, pure living, pure talking child of God, and see them stumble about in their abject failures. Psychologize all you care to, philosophize all you please, read the latest self improvement books, practice the last in reiterated life-lifting affirmations, visit the

psychiatrist's couch, unbosom yourself of all your faults, failures, engage in any sort of oft-suggested catharsis of the mind, without the New Birth, sooner or later, you will find yourself right back where you started from. Regardless of the apparent density of Nicodemus, the response of the Lord Jesus was and is as clear as sunlight. There can be no equivocation, no misinterpretation, no escape, no excuse, no exception. The words are universal, individual, eternal. "Ye Must Be Born Again." Nicodemus was a high official, a Jew, a church member, a church officer. But you know you can say the creed, you can know the doctrine, the ritual and yet not be born again. "Ye Must Be Born Again" puts all the world on the same level. You may become a Mohammedan by going thru the forms, the ritual of the mosque. You may become a Jew by submitting to instruction, then to the rite of circumcision. You may become a Roman Catholic by saying the Rosary, learning the seven sacraments, by giving special attention to Mary. You may become a Protestant by following the direction of any of the many Protestant bodies. You may become a Baptist by uniting with the Baptist Church and receiving baptism by immersion. But sister, brother, friend, to become a Christian, you must be born again. Dissect it all you wish, bisect it all you care to, analyze it, minimize it, pooh, pooh at it, call it mass hysteria, psychological adjustment, integrating of the personality, it is still a miracle. You will find neither the means nor the methods, nor the tools for it in the scientific laboratories no matter how valuably equipped. You man search all the library shelves of the world over for it. It is not there. You may spend long weary, wearing hours over test tubes, the microscope, it is not there. You may scan the skies with the most powerful telescope, that can reach the farthestmost star ever to swim into the ken of man. It is not there. You will only find it where the high, mighty, low, meek of the earth have had to locate it, in the pages of the Holy Bible. It is a miracle! Only the hand of God can perform it. Christians let me say to you, if you Have Been Born Again, make no apology. It is a miracle! Only the energy, and strange power in the world, there isn't anything like this power of the Holy Ghost. It will turn a devil into an angel of light. A drunkard into a sober-minded citizen, a harlot into an heir of God, a liar into a truth teller. Finally let us look at the Requirement of God: The same question that puzzled Nicodemus, puzzles our own souls. "How can these things be? Can a man enter into his mother's womb, being old, and be born again?" Clear as a bell comes the

reply of God, Believe on the Lord Jesus Christ and thou shalt be saved. He did not mean a state of mind, but an inner drive, a compulsion that drives or leads to action. Faith without works is dead. Let Him into your heart. "Have Thine own way Lord, Have Thine own way, Thou art the potter, I am the clay, Mold me and make me after Thy will, While I am waiting, yielded and still. Have thine own way Lord, Have Thine own way, Search me and try me Master today, Whiter than snow Lord, Wash me just now, As in Thy presence, Humbly I bow. Have Thine own way, Lord, Have Thine own way, Wounded and weary, Help me I pray, Power all power surely is thine, Touch me and heal me Savior divine." Believe on the Lord Jesus Christ, and enlist in His service. Do not try to use him as a fire insurance policy to keep from the torments of hell. Do not try to use Him, but let Him use you. If you believe in Him, and I do, then let Him take over.

For several years the Church of the Brethren has been attempting to conduct at Camp Harmony (out from Stoystown) an Interracial period with varying success. While it has not always been possible for us to attend because of commitments in other sections of the country, we have attempted at all times to have family representation and when ever possible, we have been present. In th light of that which is happenning throughout our nation it appears that there should be greater interest among Negroes in the Project. At one time the Camp was conducted from Friday through Sunday afternoon. When this was the practice we can recall that from the Zion Church's angle we had the cooperation of at least four of our churches. These, along with the cooperation of at least two Baptist organizations and a Presbyterian group, gave us token representation. This picture has changed a great deal, and, frankly speaking, we are concerned.

While we are not sure the experiment will be continued let us hope that from our own standpoint that whenever and wherever it is at all possible those who seek to know us better will find a willingness of heart in our own attitudes. It appears to this Editor that we must make sacrifices to meet friendly people half way for winning and keeping friends is a vital part of this battle against segregation.

THE KEYS TO THE KINGDOM

by Dr. A. A. Perry, Minister

Old Goler Church, Winston-Salem, N. C.

My Friends: my subject is "The Keys to the Kingdom". Jesus said: "I will give thee the keys of the kingdom of Heaven." Matthew 16:19.

These words are some of the most profound expressions our Lord ever uttered. He was obsessed with this idea of the kingdom of heaven. He preached it at the beginning of His ministry, and the same note was sounded in all of His teachings. Let us think together along these lines: (1) What is meant by the kingdom of God? (2) Why is the kingdom of God so long in coming? and (3) The keys to the kingdom.

1. What is meant by the Kingdom of God?

The Kingdom of God means the rule of God. It means the sovereignty of God. It means the reign of God. This idea was in the minds of people long before the coming of Christ. Samuel did not want Israel to have an earthly king, because they had a heavenly king, and he thought that was sufficient. He did not see the necessity for two kings; but the people wanted an earthly king to be at the head of their government, where authority might be centralized in one head, and quick actions might be stimulated. So Samuel gave them a king.

When Jesus came He took up this idea, and gave it new meaning. He preached, "Repent for the Kingdom of Heaven is at hand." He indicated that He brought this Kingdom and that He was the Head of it. It was and is to be set up in the hearts of men. It is not an external, spectacular kingdom; it is an internal, invisible kingdom. Whenever the Kingdom of God is accepted by individuals there and then the Kingdom of Heaven begins. Wherever the teachings of Jesus are accepted, the will of God is done, there the Kingdom of Heaven is begun. So the kingdom of Heaven begins with us. It is like leaven, it leavens the whole community.

My second thought is, Why is the kingdom so long in coming?

I think that is an important question. We don't see the kingdom of God here on earth as much as we would like to see it. Professor Douglas Clyde MacIntosh in his Social Religion says, instead of saying the kingdom of heaven is at hand it seems better to say that the king-

dom of hell is at hand. Why is it we still have to govern the world by force instead of governing it by love? As long as the Kingdom of God has not come into the hearts of men this method of force must prevail, but in the end it will lead us to ruin.

Let us look at the economical world. When I see some people living in slums with hardly bare existence; in winter, not enough heat to keep themselves warm; with hardly enough food to keep themselves alive; with hardly sufficient housing conditions to keep themselves comfortable, I say the kingdom has not come to them yet. Those people are still far from the kingdom of heaven and I agree with Mac-Intosh, that it looks like the kingdom of hell. The kingdom of heaven must come into our working conditions. In fact the reign of God must be realized in every phase of life; in the homes, in the shops, in the stores, and everywhere. Until that is done, don't fool yourself, the kingdom of heaven has not come.

The kingdom of heaven is something we must seek. "Seek ye first the kingdom of Heaven, and its righteousness, and all these things shall be added unto you."

The kingdom of heaven is something we must pray for. We have it in the Lord's prayer: "Thy kingdom come, thy will be done on earth as it is done in heaven." We have been praying that prayer a long time. We can help answer it by letting the kingdom of heaven into our own hearts.

The kingdom of heaven is something we must work for. We are co-laborers with God to usher in his Divine kingdom. God has been, and is now, doing his part. Let us rise up like faithful soldiers and do ours.

Now we can see why the kingdom has been so long in coming. We are not ready for it. People were not ready in Jesus' day, and we are not ready for it today. But it pays to get ready for it, because if God does not rule the world, the devil will. Which master will you choose? As for my part, I accept the rule of God.

3. My final thought is this, The keys to the kingdom.

The Lord says, "I will give unto thee the keys of the kingdom of heaven." What are they? Where are they? The keys of the kingdom are: JUSTICE, LOVE and FAITH.

JUSTICE means doing right. I must do right myself, and then I must do right by all men. That is what justice means. Unfortunately we do not practice this principle at all times. We want others to do right by us, but so often we do as we please by others.

Do right by the laboring man. The laborer is still worthy of his hire. Don't work them for nothing. Give them a good day's pay for a good day's work. Life is just as sweet to the poor man as it is to the rich man. Give the poor man justice. That is what the kingdom means. The poor man can hardly see the kingdom of seaven in a slum district and living on starvation wages. Bring the kingdom of heaven into the slum districts. Bring it into places of employment. The people can see what we are talking about when we say the kingdom of heaven is at hand. Give the poor children a good education, thereby giving them a good start in life; and give them a fair opportunity to earn a livelihood.

LOVE, the scond key means love all men.

There is a difference in charity and love. A man can be charitable and not lovable. Love like Jesus loved. That will get us much farther than hatred. Love your enemies, do good to those that despise you, and falsely accuse you. Love other people like we do ourselves. Be friendly to other people. Be kind to others, and the kingdom of heaven will come.

FAITH is the third key. We must have faith in the kingdom of heaven. We must have faith in the teachings of Jesus before we can accept it. If we have as much faith as a grain of mustard seed we can remove mountains. Have faith in Christ our Lord. We must believe in him as our personal Saviour, one who is interested in us, and is in touch with all of our infirmities. We must believe in God. Believe in him as our heavenly Father, one who has many children, but who cares for all of us the same, and is no respector of persons.

Then finally we must have faith in man. Many may be ever so wicked, many may hate us, but we must have faith that somehow God can change their hearts and make them his sons, and potentially the likeness of Christ our Lord. Keep faith with Christ, keep faith with God, and keep faith with man.

Recently the Editor received a communication which was a bit startling, to say the least. It appears that fewer A. M. E. Zion ministers are taking advantage of Social Security opportunities than any other denomination. In the light of our constant conversations over ministerial security it appears that more of us should be interested in this provision. We therefore urge *all* ministers in full and active service to contact the Social Security representative in his area and discover how he can qualify. The time is short, so do this at once.

THE CHURCH

The Church met in Columbus, Ohio this year in its annual Connectional Council sessions and for the Quadrennial General Convention on Christian Education, the Study Conference of the denomination.

While there are those who intimate that better planning could have been made, this Editor disagrees with them. At no time has any general meeting of the denomination received more careful planning than that of this Convention. If there were weak points, these were merely better revealed not only by *where we were* but by the unprecedented numbers in attendance. Let us look at some of the facts of the Convention.

The General Convention is by far the busiest body of the A. M. E. Zion Church. There are few moments when one cannot find many things to do. The mornings are taken up in intensive study. This year some 35 classes were conducted in the Indianola and All Ohio Youth Center. While official total figures are still being prepared we do know that some 600 or 700 individuals received credit for completing courses. One class, in Church History was so popular that a second division had to be set up to meet the need, this in addition to another conducted for ministers. Registrations for the class were slow simply because everyone wished to register at once. For hours the registrars sat in Indianola with no registrations—then came the rush of hundreds demanding immediate attention.

There is little doubt that the Columbus Convention will prove more people at study than in any one week in the history of our denomination. A second point, too, was evident. The staff of instructors were better equipped to teach than ever before. They had a better advance notice, were better coached as to that which was expected of them and, in the aggregate, did a better job. This is true also of our registrars, who were given approximately six months notice and were better informed as to procedures.

The Convention saw on its teaching staff some of the best individuals not only in the denomination but in the Nation. For example: the Seminary faculty of Hood were joined by such individuals as Dr. Folkman, Rabbi, of Columbus, Ohio and Dr. W. H. Booker of Chicago, Ill. Every instructor in the Leadership School Division was, for example, a college graduate, well fitted for his or her task.

For the first time all our young people who desired were housed

in one building—some 450 of them—approximately 200 more youth than we have ever had at our conventions. This effort on the part of the Department to provide this type of fellowship brought into focus problems which may well have existed in previous conventions. Use of the All-Ohio Youth Center by its first All-Negro group was an experiment on the part of the Department, forcing it, for the first time, into the realm of extensive supervision. This, the Department was aware of even though our moving to meet this new challenge was a bit difficult. The same problems no doubt existed in Richmond and Louisville but could not be interpreted as well.

The General Convention on Christian Education in Columbus, for the first time, brought under one roof the major activities of the Convention—offices, open sessions, class work, feeding, exhibits, registration, book store, etc. All will admit to this convenience. For the first time, we were privileged to have on sale several of our own publications. Every discipline turned over to us was disposed of. In all some 500 hymnals were sold. Few other offerings were not disposed of. Our only regret is that we had no opportunity to display other publications of the denomination.

For the first time the Department endeavored to show, through exhibit, the relationship of the church to other church related agencies. While there was much to be desired, we at least, made the attempt. The Y. M. C. A., The Y. W. C. A., Boy and Cub Scouts, Girl and Brownie Troops, the Camp Fire Girls—all had excellent exhibits. The Star of Zion, The Missionary Seer and Quarterly Review (250 copies were given away), as well as the Church School Herald Journal were found on the exhibit table. As in the case of the Church Related Agencies, we confess that a greater impact could have been made here too.

Those who attended or looked in upon the Audio-Visual exhibit could not help but be impressed. The organ, the altar and other furnishings, loaned, to aid in our worship and convention, certainly contributed greatly.

The Youtharama certainly moved a step nearer perfection at this Convention—more interest in preparation than ever before—and above all—more people went away from this convention knowing more about **WHAT OUGHT TO BE DONE AT THE NEXT LOCAL YOUTHARAMAS** than ever before.

For the first time, extensive use was made of leading hotels of the city where we met. For the first time, General Motors loaned to

a Zion Church for this Convention, Courtesy Cars which were extensively used. For the first time, the Convention, through the Charles Wesley Service, attempted to weld together the Zion potential of three states, bringing upon us all a lasting impact of unity.

Certainly, there were problems. Problems always exist. But who can deny that 2,000 people came to Columbus and left, if they so desired, with new inspiration for another four years? Who can deny that Caldwell Temple Church and its pastor worked hard to prepare for us and to care for us? The parking lot, the shuttle bus, the tours, may not have been perfect contributions but they stood as evidence for a Convention planned. The *P. J.* worship services, planned but not held, stand too as evidence of plannings which remained evidences of the Staff's good intentions. On the other hand; for the first time we were able to provide for the sub-teens in special classes.

This Editor is glad that those 2,000 persons came to Columbus, bringing our highest paid registration in history (not everyone registered, you know), and we feel that if you applied yourselves the trip and convention was well worth your efforts—the sacrifices of such individuals as Willie M. Stone of Alabama, Esther Rogers of California, J. W. Hatch of North Carolina, DeVera Dockheart of New York—and all the rest.

Dear Mr. Editor:

Thomas Chapel African Methodist Episcopal Zion Church and parsonage were dedicated Sunday, April 20, 1958. This church property valued at more than \$47,000.00, came chiefly by the inspiration of the late Mr. A. L. Shuford, of Conover, North Carolina, the labors of this church membership, and tremendous support of white and Negro friends. Thomas Chapel A. M. E. Zion Church building is now one of the most modern in the whole state of North Carolina.

Conover is, as some may say, "a small one horse town." Thank the Lord horses are not needed here! As a matter of fact this town could easily set the pace for towns of much larger capacity and density. Race relations here between white and Negro citizens is up-coming. The general pattern of employer-employee relationships is of the most practical nature. And no less than ninety-eight per cent of the Negro people of Conover are employed. Some of the

Negroes here have homes and other property valued as high as fifteen thousand dollars. Conover per se has little over two hundred seventy-five adult Negroes. Two Negro churches, which themselves are nearly capacitated on Sunday morning, are the most significant aspects of Negro life here. These churches, the ministers and community churches of the white groups have helped to raise the level of the Negroes in this area tremendously. It is apparent that better churches appeal to the better side of human character.

DEDICATION BY THE BISHOP:

Bishop William Jacob Walls delivered the Dedication message which was dynamic as usual. He praised the big heartedness of Mr. Shuford whose vision, as well as money, is the main spring in making this church and parsonage possible. The Pastor, Reverend Percy Smith, Jr. officiated. An interracial crowd of over five hundred people listened to the oratorical genius of the Senior Bishop of the denomination.

The service was neatly ordered. The program included the following persons: The Reverends A. E. White, of Salisbury, North Carolina, A. D. Seagle, presiding elder of the district, Edwin Alcorn, pastor of the Trinity Evangelical Reformed Church in Conover, Dr. Frank R. Brown, Dean of Hood Theological Seminary, and the Central High School Glee Club, directed by Mr. Moses A. Singleton. The school band also played prior to the service.

Following the service a reception was held for the people attending, honoring the presence of the senior bishop as well as the occasion. The Bishop and Mrs. Walls were further entertained at a dinner prepared for them by the ladies of the Church. After dinner, the Bishop and Mrs. Walls, not having been on the tour scheduled earlier, toured the church edifice and parsonage where teen age girls of the church were strategically placed to explain to them the wherefores of contributions, etc.

To be sure, the weather man's forecast of thunder showers was only an unfulfilled prediction in Conover. It was a gloriously beautiful day.

BISHOP CHARLES CECIL COLEMAN

When the balloting for Bishops in the A. M. E. Zion Church closed at Pittsburgh in 1956, the Reverend Charles Cecil Coleman, minister of the State Street Church, Mobile, Alabama, had been elected to the Bench. A graduate in the same class as the Editor of the Review, we knew how his heart rejoiced at this attainment of the church's highest office, and we were honored, ourselves as he selected us as one of his sponsors at the Consecration service which followed.

Charles Cecil Coleman was a product of Key West, Florida, where his father, for many years conducted a tailor shop. Charles was sent to Livingstone College in 1925, being in that class which began the academic year with now President Emeritus William Johnson Trent. As we recall it, there were some 60 Freshmen in that group but only 13 survived the rigorous schedule of new study emphasis and were awarded degrees. Charles Cecil Coleman was valedictorian of that class, this Editor the Salutatorian.

Over the years Bishop Coleman was the one individual of the class with whom we kept in close contact. On our election to the Editorship of the Review in 1948 he contributed several articles to the magazine.

The Bishops' Meeting was called for Charles Cecil Coleman's home city and home church for the first time in 1958 but Bishop Coleman was not well enough to attend. Perhaps more than most, the Editor felt his absence for the years at Livingstone had seen him speak very frequently of his home. Since he early assumed pastorates in North Carolina returns to Key West were few and far between.

In these last years, since his election, our paths crossed frequently until illness seized him. Death came to him as his denomination found itself in the midst of its greatest Christian Education Convention, and while we were deprived of mourning at his bier, our hearts became the heavier at his early passing.

Of one thing we are sure, Charles Cecil Coleman accomplished in his life his greatest aim, becoming a Bishop of his church.

REVIEWING THE NEWS

Solution Sought to Clergy Shortage

In an effort to face the problem of the dire shortage of ministers the Tuskegee Ministers' Council appointed a committee to study the problem and to make recommendations to the Council. The Committee's findings are as follows:

At the outset the Committee recognized the great challenge which faces the Church, and her members, in the area of recruitment. If the Church is to face adequately the issues of our time, and if the influence of the Christian Gospel is to be felt as these issues are resolved, it is essential that the "Call" to Christian Service be answered more often than it has been in recent years. It is in light of the importance of Christian Witness in our time that these findings are presented.

It is generally recognized that we are living in an age of materialism. Men are concerned with temporal gratification rather than with ultimate satisfaction. As a result, progress in science, production, economics, and social change have outstripped our development in cultural, moral, and spiritual values. Men are concerned, not with being but with seeming to be! a veneer of Christianity coats rather than penetrates the lives of men today. Religious values are placed on the fringes rather than at the heart of life. We attempt to justify our present condition by the use of religious values rather than using the religious values to determine the course of our lives. In a large measure religion has been divorced from education. With the rise of the State-supported Institution and the decline of the Church-related Institution the application of religious values to the educational processes has suffered.

The economic level of clergy salaries has been given as one reason for the paucity of men in training for the ministry.

In general, attitudes of the minister and members of congregations have not encouraged men to accept the "Call". In a measure the egocentricity of the modern minister tends to make God appear to be subordinate to man. The failure of the clergy to maintain a high ethical standard of relationship with their fellow clergy has given the profession little to be proud of in this regard. Congregations gen-

erally think of the ministry as the last vocation or "Calling" they wish to have members of their families enter.

We recognize that the above may be an over simplification of the reasons why men do not enter the ministry in larger numbers. These, however, are the reasons commonly given. In addition the awe and unearthliness expected of the ministry has created many barriers in the minds of normal youth. We feel that the following will aid in partially overcoming these barriers.

The appeal of the ministry should be presented on all educational levels. The challenge, opportunity, and joy of the ministry should be presented to more persons on far more numerous occasions than it has been in the past. At career conferences and the like the ministry should be presented on par with other professions. In this connection, we would encourage seminaries to send representatives to college areas in an effort to recruit for the ministry.

A change in the attitudes of the minister himself would, we feel, greatly aid in ultimately solving the problem of clergy shortage. The standard of ethical relationships among clergy must be raised to the level of Christian Brotherhood. Instead of depicting the ministry as a "Living Hell", we as clergymen must radiate that faith, hope, joy, and love of which we preach in our daily living rather than in the pulpit alone.

The priesthood of the laity has rarely been exercised to its full extent. Often still "the clergy alone are thought of as the 'Church'. But it is the baptized laity who are the 'people of God'. The forward movement of the Christian revolution, the work of evangelism, the Christianization of society—this is the vocation of Christian laymen whose whole business of living brings them into contact with all sorts and conditions of men. The laity can be an influence permeating society as the clergy never can. . . . It is the task of the great body of lay Christians to go out and put Christian principles into practice in home, in local government, in business and industry, in education, and all the relationships which make up human society."* We would hope that through the performance of this task men would be "called" to the service of God as ministers in His Church.

Our religion determines our attitude toward and our treatment of our fellowman. The heritage of the Christian Faith is preserved and transmitted through the Christian Church. But "How shall they

* Southcott, Ernest W., *The Parish Comes Alive*, page 95

call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they preach, except they be sent?" (Romans 10-14, 15).

By the performance of our tasks as the hands of Christ the ministry shall be presented to the youth of our churches. It is true that the "Call" comes from God; but the seed must be sown in our homes, in our churches, in our educational institutions, in daily living by clergy and laity alike. We must plant and water as laborers in the vineyard of the Master. He shall give the increase.

Respectfully submitted,

Tuskegee Ministers' Council Committee on Recruitment

The Rev. C. W. Kelly, Chairman

Pastor-Emeritus, Greenwood Missionary Baptist Church

The Rev. K. L. Buford, President

Pastor, Butler Chapel A. M. E. Zion Church

The Rev. Jordan Davis

Pastor, Elba Zion Baptist Church and Center Baptist Church

The Rev. S. T. Martin

Pastor, Mt. Olive Baptist Church

The Rev. K. D. S. Pogue

Chaplain (Presbyterian) Veteran's Administration Hospital

The Rev. V. A. Jones, Secretary

Vicar, St. Andrew's Episcopal Church

NEW YORK, July 21—The president of the National Council of Churches has issued a call to penitence and prayer, "as the leaders and people of our own and other nations are making decisions on the Middle East."

"In a spirit of calm and a readiness to seek to do God's will," the Rev. Dr. Edwin T. Dahlberg said, "let us pray for divine guidance to resolve peacefully the present crisis and to develop constructive steps toward solutions of the complex problems of the Middle East."

He urged that "all may exercise restraint and refrain from impulsive acts which might lead to the total destruction of all mankind."

The National Council president, who is pastor of the Delmar Baptist Church in St. Louis, Mo., issued the call as letters, telegrams

and telephone calls reached the council from church people asking what Christians can do in the critical situation. Copies of the church leader's statement were wired to President Eisenhower, Secretary of State Dulles and officials of the United Nations.

The text of Dr. Dahlberg's "Call for Penitence and Prayer for the Nations" follows:

We all feel deep concern as the leaders and people of our own and other nations are making decisions on the Middle East which seriously affect the peace of the world.

We appeal to all to make this a time of penitence and prayer.

We trust that full information will be freely given to all citizens, as befits a democracy, and that our people will weigh all issues with solemn judgment in developing enlightened public opinion.

In these crucial days let us keep a spirit of calm and a readiness to seek to do God's will.

Let all of us in penitence pray for divine guidance to resolve peacefully the present crisis and to develop constructive steps toward solutions of the complex problems of the Middle East.

Let us pray that all may exercise restraint and refrain from impulsive acts which might lead to the total destruction of mankind.

Let us pray for divine guidance for the leaders of our own nation and of other lands and for the United Nations. Let us pray that governments make maximum use of the United Nations and all reconciling ways and means of peaceful settlement and peaceful change.

Above all, let us pray and work for a world of justice, freedom and order in keeping with the will of God.

THE A. M. E. ZION CHURCH AND HISTORY

Tuskegee Institute

The idea of a normal school at Tuskegee, Alabama, was born in the minds of George W. Campbell, an ex-slave holder, and Lewis Adams, an ex-slave, the leading Negro citizen, of unusual intelligence, who had learned the trades of tinsmithing, harnessmaking and shoe-making.

In 1880, Negroes were voting in the South without restriction, and Mr. Adams had pledged the support of the Negro voters to Colonel W. F. Foster and Mr. A. L. Brooks who desired to enter the State Legislature. In return, these men promised, if successful in their campaign, to introduce a bill to establish at Tuskegee a normal school for the training of colored teachers. The campaign was successful, and by the united support of both races, Colonel Foster was sent to the State Senate and Mr. Brooks to the House of Representatives.

On November 16, 1880, shortly after the convening of the State Legislature, at the request of Senator Foster, Mr. Brooks introduced a bill appropriating the sum of \$2,000 to pay the salaries of teachers at a normal school for colored, to be located in Tuskegee. No provision was made, however, for land, building, or equipment—these having to be supplied by persons who would benefit from the school.

Subsequently, in 1881, from Tuskegee, there came a call, to General Armstrong of Hampton Institute, for someone to head the Normal School. General Armstrong asked Booker T. Washington to accept this position and notified the men of Tuskegee of his action. Later, a reply sent to General Armstrong, stated: "Booker Washington will do. Send him."

After spending a few days at his home in Malden, West Virginia, Booker T. Washington arrived at Chehaw, where he boarded the small train which brought him to the Tuskegee station—then located under the hill near the city lake—about the middle of June.

Booker Washington went first to the office of Mr. George Campbell, chairman of the Board of Commissioners for the new school, who had sent the message to General Armstrong. Then, Mr. Campbell sent Mr. Washington to Mr. Lewis Adams who, in addition

to securing lodging for Mr. Washington, had secured the use of a rather delapidated shanty for school purposes.

Booker Washington spent his first days traveling throughout the community, examining students, studying the people, and advertising the school.

On July 4, 1881, the Tuskegee Normal School was started in the nearby shanty with thirty students and one teacher, Booker T. Washington. Later, the school was moved to the Methodist Church, now Butler Chapel A. M. E. Zion Church.

In August 1881, Olivia Davidson, a graduate of Hampton Institute, and of Framingham Teachers' College, Framingham, Massachusetts, joined Mr. Washington and was designated as Assistant Principal.

During the first session, the present location of Tuskegee Institute, consisting then of a hundred acres, was purchased. A loan of \$250.00 from General J. I. B. Marshall, Treasurer of Hampton Institute, made the first payment.

The loan and the balance of the payment for the land were paid largely with proceeds from suppers and festivals conducted under the direction of Olivia Davidson. Contributions of money and materials were made by friends, white and colored, in the town of Tuskegee and in the north.

PORLAND, OREGON

From the San Francisco Elevator for April 24, 1868

Reverend James Lodge of the A. M. E. Zion Church, has left San Jose and gone to Oregon. He will endeavor to establish a branch of his church in that State.

From the same paper, May 29, 1868

Rev. James Lodge of the A. M. E. Zion Church has organized a branch of that connection in Portland, Oregon. He writes that his prospects of success are very flattering.

The first Sabbath that he preached there, he had an audience of seventy persons. He also has a promising Sunday School. The congregation has hired Ashlar Lodge Room until they have a church of their own.

From the same paper, June 18, 1869

We received the following account of the laying of the cornerstone of a church recently organized in Portland, Oregon, for the Zion branch of the A. M. E. Church. This congregation is presided over

by Reverend James Lodge of San Jose, California, who went to Oregon to preach the Gospel to the inhabitants of that benighted region.

We rejoice to learn that he has been so successful in his mission. The article was sent to Mr. R. A. Hall by Mark Bell of Portland and is copied from a Portland paper.

"The erection of a house for the worship of Almighty God, is an event of no mean importance in any community. It is so nearly allied to all the temporal and spiritual interests of the people, that each additional house of worship is a matter of congratulation and joy. It is especially gratifying to see our colored population moving in a matter so vital to their interest.

"The cornerstone of the new A. M. E. Zion Church was laid in this city on Thursday evening last with appropriate services conducted by Reverend J. F. DeVore and other clergymen of the city.

"After the address by Mr. DeVore a public collection was taken that amounted to about \$185.50. A great variety of articles were then deposited in the space left in the wall for that purpose, which was then sealed up by the masons. The concluding prayer was offered by Dr. Lindley and the services were closed with Doxology and Benediction by Dr. Atkinson."

Reverend James Lodge was a Grand Chaplain of the Constitution Lodge (Prince Hall) of California, that amalgamated in 1874, with the National Grand Lodge of California F. & A. M. He is also the grandfather of Director of Public Relations and Editor of the Prince Hall Digest, Royal E. Towns.



Material for the above articles were sent to the Editor by the Reverends K. L. Buford of Tuskegee, Alabama and R. A. G. Foster of Oakland, California.

EDITORIALS

PEOPLE

In the past this Editor has made many statements regarding our obligations as leaders to people, churches, denomination, and while we fear that there may be a possibility that our readers may become irked at our return to the subject our life, time and time again, points up this responsibility.

Last year, at the first Tri-Conference Ministers' Institute and Leadership Education School, a speaker frankly stated that too many ministers are lazy. There are two immediate reactions to this bold statement, one, we have little doubt that it needed to be said, and, two, close examination of many of us may reveal stark justification for the accusation.

We have a feeling that many church leaders are still so surrounded with the past that the chief function of pastoral work is the Sunday morning sermon. We agree that this function is important but the discerning leader must acknowledge that over the years its impact on individuals has been lessened. We think it was the founder of Methodism who urged *preaching for conviction* but with diminishing returns of mass evangelism the minister has had to understand that other means of reaching people must be employed.

If a careful analysis of evangelistic returns is made by the pastor of any church he would be forced to recognize that the majority of individuals joining his organization in any one year came to the altar because of other reasons than the sermon. It may have been through casual greetings of the minister himself, a service rendered in time of illness, sorrow, trouble, or death. It may have been because of the activity of an interested relative or friend, a shock or sudden realization of the necessity of church membership, but all these contribute a great share of impulses and they cannot be ignored.

We recall a minister of a Reformed Church who was perhaps the most loved of any spiritual leader of that community. While he had passed prior to our coming to the town his memory was one of the cherished items of the Village. During his ministry his church was the most influential in the town and yet, many of his members conceded that he was a poor preacher. We have never forgotten those remarks, never erased the fact that a great church had been built around the personality of one of God's servants, not the eloquence of his sermons.

Domine Van Neste, as he was called, was interested in people. He was the first treasurer of the Zion Church, and, it is said, many Sunday evenings left his church to come by the little chapel, there to sit in some back pew and listen to the sermon. For years he walked the tree shaded streets of that community, talking with men and women, boys and girls, to the point that at one time the spiritual life of the entire area evolved around the First Reformed Church, and yet, he was poor at sermon building.

People all around us are in need of this same type of ministry today, old people who, as one little lady said to Reverend Archie Bell in Rochester in our presence, just want to talk to their minister about their soul's welfare, or bring to his counsel a problem, small as problems go but big in their estimation; old people who need counsel as to growing old gracefully and sweetly; old people who have real problems of loneliness, lack of care and attention; old people, once the backbone of the church, now idle and incapacitated, and oftentimes bitter with it.

People all around us are in need of a ministry carrying the balm of Giliad, the type that soothes sin sick souls, lends comfort when insurmountable problems appear to exist, when we face the result of our sins of omission and commission; stumbling people, weak people, well intentioned people, disappointed people, hard headed people, blind people, careless people, all need a ministry who lives by the Christ pattern "I do not accuse thee but go and sin no more."

There are the problems of youth, eternally faced by that which they term the misunderstandings of parents, problems of headlongness, recklessness, time-enough-ness, daringness, it-could-never-happen-to-meness, shortsightedness.

And there are great tasks of life preparation. What does the church intend to do in these areas? Perhaps the kernel truth can be revealed of a Sunday morning but of vast import is the conversation, the casual remark, the quiet talking, man to man, preacher to individual, in small groups, family circles, at grass root level. There is war and peace, integration and public education, civic duty and Christian concept, responsibility at the family circle and in mission effort—these are areas where the life and belief of minister are important to the people of his parish. They are areas which demand full time service, alertness, understanding, love, and the leader who recognizes his humbleness before God, will seek and find ways to guide wisely and lead gently the flock entrusted to his care.

LOOKING AHEAD IN BOOKS

Christ in the New Testament, by Charles M. Laymon

"For the early church . . . Christ was not only what he was as a citizen of first-century Palestine," says Dr. Laymon. "He was also what he became in the religious experience of his followers after the Resurrection . . . when the faith of the church was being defined and the New Testament written."

CHRIST IN THE NEW TESTAMENT, by Charles M. Laymon, is a study of the portraits of Christ as found in the writings of the New Testament. Because the New Testament authors viewed Jesus from different personal, historical, and philosophical backgrounds, varied perspectives and dimensions appear in their portrayals. But this diversity of portraiture is needed to form a complete picture of the person of Christ.

Supported by scripture, the latest sources of biblical scholarship, and his own comments, the author presents these portrayals in relation to the Christian community, to one another, and finally to the Bible as a whole, so that this work can be called a consideration of New Testament Christology in relation to the life of the early church.

The book is particularly timely in view of the recent conversation between those who take the historical approach to the New Testament and those prescribing to the outlook of biblical theology. Dr. Laymon feels that the time has come for the recognition of the values in each point of view. He sees his own book as a kind of bridge between them.

ABOUT THE AUTHOR: Charles M. Laymon, minister, teacher, and author, is editor of adult publications of the Editorial Division of the Board of Education, The Methodist Church. From 1943 to 1950 he was dean and professor of literature and history of the Bible at Scarritt College, Nashville. His other books include **THE LIFE AND TEACHINGS OF JESUS**.

Abington Press, Sept. 8, 1958

256 pages—\$3.50

*Church Membership in the Methodist Tradition
by Frederick A. Norwood**What It Was, What It Is, and What It Should Be*

"The Methodist Church in the United States has been confronted more and more intensively with the problem of maintaining quality

of faith in the midst of quantitative growth," writes Frederick A. Norwood in the Preface to CHURCH MEMBERSHIP IN THE METHODIST TRADITION. Perhaps an intensive and yet long view will aid Methodists in arriving at a clearer understanding of the deeper implications of dedication through membership in the Christian Church."

Dr. Norwood traces church membership in its various aspects—becoming a member, maintaining membership, and being released from membership—as they have been understood and practiced from the time of Wesley to the present. He notes a marked change in attitude toward membership:

"In the early days the Methodist was required quarterly to prove his faith and loyalty, else he was dropped. Today the Methodist is likely to find his name still enrolled, despite nonattendance, indifference, nonresidence, iniquitous living, or even death."

Church leaders will find Dr. Norwood's evaluation of the significance of these changes, and the recommendations he offers, both timely and provocative.

A valuable appendix contains the General Rules in the original Wesleyan form and the notes appended to the Discipline of 1796 by Francis Asbury and Thomas Coke.

ABOUT THE AUTHOR: Frederick A. Norwood, an ordained minister in The Methodist Church, is professor of history of Christianity at Garrett Biblical Institute, Evanston, Illinois. He holds degrees from Ohio Wesleyan University and Yale.

Dr. Norwood is active in the American Society of Church History and is coeditor of the Society's journal, CHURCH HISTORY. He is the author of THE DEVELOPMENT OF MODERN CHRISTIANITY SINCE 1500 (published by Abington Press), and of HISTORY OF THE NORTH INDIANA CONFERENCE, 1917-1956 (published by the Conference Historical Society.)

The Methodist Publishing House, April 7, 1958 144 pages—\$2.75

So You Want to Preach, by Frederick K. Stamm

In SO YOU WANT TO PREACH, Frederick K. Stamm talks informally and with sympathetic insight about the minister's whole life and work, his relation to people, and to the world as it now is. Drawing from his own successful ministry, he points out the broader

aspects of preaching, what it ought to mean to the younger generation of preachers and to the waiting congregations.

Dr. Stamm's remarks offer encouragement and inspiration to preachers and those planning to enter the ministry—to the young man especially and also to the man long at work in his field of service. The average man who sits in the pew will find here an inside view of the minister's calling and work.

WHAT OTHERS SAY ABOUT THIS BOOK:

"One of America's ablest and wisest ministers writes what might be called a 'Third Letter to Timothy'. He goes beyond the art of preaching to the heart of preaching. Sane and searching, this book is a most helpful guide to those who are considering the pulpit as a career, a stirring stimulus to those who are starting their ministry, and a very practical aid to all who would preach better."—Ralph W. Sockman, minister, Christ Church Methodist, New York City.

"Dr. Stamm has written a very stimulating and challenging book which I wish every young minister could read. It is not a lecture, not a treatise, but an intimate, personal, autobiographical testimony, sharing with the young preacher the revealing experiences of a long ministry, and the insights and convictions that have come out of it."—Harry Emerson Fosdick, minister emeritus, The Riverside Church, New York City.

(From a letter to Dr. Stamm) "Your new manuscript is superb. I like the way you and your reader become one in an intimate exploration of ideas."—Norman Cousins, editor, SATURDAY REVIEW.

ABOUT THE AUTHOR: Frederick Keller Stamm is a well-known author-preacher who has a wide following among both ministers and laymen. A Congregational minister, he served pastorates in Pennsylvania, Ohio, New York, and Illinois for forty-five years. His other books include ONE FINE HOUR and IF THIS BE RELIGION.

Abingdon Press, May 5, 1958

112 pages—\$2.00

Segregation and the Bible, by Everett Tilson

Does the Bible demand segregation?

Are there biblical precedents for segregation?

What are the implications of biblical faith for the christian ap-

proach to this crucial problem?

Most discussions of the question of the relationship of the Bible to the current racial crisis revolve around one or the other of these three questions. In **SEGREGATION AND THE BIBLE**, Everett Tilson seeks to set the Christian view in its proper perspective by suggesting tentative answers to these questions.

Dr. Tilson demonstrates that attempting to establish the biblical evidence through passages of scripture quoted out of context is a faulty method. He makes it clear, too, that neither segregationist nor integrationist is entitled to use the Bible simply as a prop for his own opinions.

In its ethical and theological teachings, however, he finds that the Bible does offer certain implications for our whole approach to the issue of segregation. Dr. Tilson makes no attempt to set up a specific program for the churches. He tries, rather, to illuminate some of the guiding principles for facing this matter from the vantage point of the biblical perspective.

ABOUT THE AUTHOR: Everett Tilson is associate professor of biblical theology at Vanderbilt University Divinity School. A Methodist minister, Dr. Tilson holds the B. D. and Ph. D. degrees from Vanderbilt Divinity School. He has also done graduate work at Hebrew Union College and at Yale Divinity School. He is the author of **THE CONSCIENCE OF CULTURE**.

Abingdon Press, May 5, 1958

176 pages-\$1.50

Worship Services for Junior Highs, by Alice A Bays

35 Complete Programs for Use Wherever Youth Worship

Out of her long experience in working with youth and her intimate knowledge of their interests and needs, Alice A. Bays has written **WORSHIP SERVICES FOR JUNIOR HIGHS**. This book of worship programs is especially designed to lead young people 12 to 15 years of age to a growing conception of God and to help them find greater meaning in worship.

Each service contains complete worship resources—prelude, call to worship, hymns, poems, prayers, responsive readings, benediction—and centers around a story, a life sketch of some outstanding person, or a Bible narrative. All have been tested in actual use and are well suited for the junior high age group.

SOME OF THE CHAPTERS:

Opening Closed Doors (Brotherhood Day; Sharing the Good News (Missions Sunday(; Thanks be to God (Thanksgiving); Who Will Be Free? (Independence Day); Putting First things First (Decision Day); Living with Yourself; God Speaks Through a Scientist; God Speaks Through Music; God Speaks Through Friends; Seek and You Will Find; The Potential in Each of Us; How Shall We Choose Our Work?

ABOUT THE AUTHOR: A minister's wife and a native Tennessean, Alice A. Bays was educated for the teaching profession at Hiwassee College and the University of Tennessee. She has specialized as a teacher and worship leader among young people, and is widely known as a writer of worship materials. He other books include: WORSHIP PROGRAMS AND STORIES FOR YOUNG PEOPLE, WORSHIP PROGRAMS IN THE FINE ARTS, WORSHIP PROGRAMS FOR INTERMEDIATES, WORSHIP SERVICES FOR LIFE PLANNING, WORSHIP SERVICES FOR TEEN-AGERS, and WORSHIP SERVICES FOR YOUTH.

Abingdon Press, Sept. 8, 1958

240 pages-\$3.00

The Second Annual Tri-Conference (Indiana, Ohio and Michigan) Institute was held at Muskegon, Michigan, August 11-15. We congratulate Bishop Spottsworth in his efforts to better equip the ministry and lay people of his conference. The enrollment, despite the fact that the General Convention was held in this area, was up to par with instruction and end result satisfactory. The lectures of Colonel Elliott were most informing, to the point that we wish they could have been made available for the entire denomination. Chaplain Tinsley (Captain, United States Air Force) of Whiteman Air Force Base brought messages which were superb. While the major reason for Colonel Elliott (Fort Meade General Hospital) and Chaplain Tinsley being present was their unique contributions in their respective fields, the added fact that so many of our young people and families are resident in armed installations should not be overlooked. In this light our ministry must be informed re: needs of these people and the efforts being made to meet these needs. We have in mind, for example, Colonel Elliott's emphasis on tensions among young and old as well as the work of such individuals as Chaplain Tinsley.

IN AUDIO-VISUAL AIDS

Mid-East Profile

28½ minutes

16 mm sound

Color and B/W

Produced for the Commission on Missionary Education by Film Productions International under the supervision of the Broadcasting and Film Commission of the National Council of Churches, 220 Fifth Avenue, New York 1, New York.

Cooperatively sponsored by eleven member communions of the National Council, the film is related to the interdenominational foreign mission study theme—*The Middle East*—which will be launched for study and discussion in local churches during 1958-59.

In the midst of bitter struggle for privilege and power, in the face of the violence and hatred that engulfs the Middle East today, how shall the Christian gospel be demonstrated?

Filmed in the Middle East in authentic color, MID-EAST PROFILE explores the powerful and conflicting forces at work there and presents the opportunities open to Christian missions to help form a revitalized society.

SYNOPSIS:

The eyes of the world are focused on the Middle East—land of ferment—where new ideas and ways from the modern world converge to threaten the old patterns of life for every nation of North Africa, Southeast Europe and West Asia.

Civilization began in this area of the world and it is here that mankind's highest faiths evolved. Long dormant, this ancient land has been propelled into the midst of twentieth century civilization. Complex political problems and alignments followed the discovery of vast resources of oil. The old order is struggling with the pressures from Western democracy and Russian Communism. Ancient religions are resurgent and aggressive. A new nation, Israel, has established roots in the midst of unwilling neighbors, and bitter antagonisms threaten the peace. The ultimate resolution of these manifold problems is destined to play a significant role on the future of all human history.

For over a century the Protestant Church has been working energetically in the Middle East. Despite the great expenditure of time, life and money over the years, the results of this work in terms of converts to Christianity or the size of the indigenous Evangelical

Churches is disappointingly small. However, it is difficult to judge to what extent the Eastern Churches would have further declined under the pressures of Islam had it not been for the strong influence of witness brought by the Christian missionaries from overseas. If we are to discover God's will for the church in the future of the Middle East, Christians everywhere must come to understand the powerful and conflicting forces at work there.

To understand the Middle East, the Christian must understand Islam, for 95 per cent of the area is Muslim. The film examines the religious principles of Islam in considerable detail and explains in what ways it differs from Christiandoctrine and practice.

Although the Eastern Orthodox Church is older than Islam they are a small minority, and fearing persecution have tended to keep cautiously to themselves. High point of the film is an interview with Dr. Charles Malik, Lebanese educator and diplomat and Greek Orthodox Christian who argues the point that the Protestant and Eastern Orthodox Churches can and must make a unified approach to the Middle East.

The film explores the opportunities open to the Christian mission for presenting the gospel of Christ most effectively to the Muslim people. The concern of Protestantism for bringing learning to the common man is making a strong impression upon the Mid-Eastern consciousness. The warmth and interest of a Christian teacher is a real and tangible influence. The continuing work of mission hospitals that care for those who cannot pay for medication and care help shape the course of events. The church's educational program is an important element in the new way of life for women in the Middle East. Model farms created as part of a Christian Rural Center teach students in the church's schools to improve the quality of local crops. Printing presses supported by Protestant missions are doing much to extend general enlightenment far beyond the Christian community. Arab pastors and teachers trained in the Near East School of Theology carry forward the message of Christ. Witnessing to the Christian faith by the direct means of personal friendship—cornerstone of evangelism—goes on day by day, in the schools, the hospitals, on the college campus.

What of tomorrow? Dr. Malik has said of the prospects of Christianity in the Middle East that he is pessimistic for the decade but optimistic for the century.

The film concludes that if we care enough we will learn about

the Middle East and seek to bring to its problems and spiritual needs the concern and compassion of Christ.

MID-EAST PROFILE
Filmed in the Middle East

Time:	28½ minutes	16 mm sound
Daily Rental		Color \$12.00
		B/W 8.00
Producer		Lloyd Young
Church Consultant		W. Burton Martin
Production Supervisor		Alexander B. Ferguson
Photographers		Jules Padilla and Robert Smith
Author		H. Kenn Carmichael
Director		Douglas Cox
Editor		Dale Munier
Sound		Jennison Varum

SPONSORING DENOMINATIONS

- American Baptist Convention
- Christian Churches—Disciples of Christ
- Congregational Christian Churches
- Evangelical and Reformed Church
- Evangelical United Brethren Church
- The Methodist Church, Women's Division
- The Methodist Church, Board of Missions
- Presbyterian Church in the U. S.
- Presbyterian Church in the U. S. A.
- Reformed Church in America
- United Lutheran Church in America
- United Presbyterian Church of North America

Available from denominational film libraries and local audio-visual dealers specializing in religious films.

North American Neighbors

27 minutes	16 mm sound	Color and B/W
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Produced for the Commission on Missionary Education by Alan Shilin Films, Inc., a Division of Dynamic Films, Inc., under the supervision of the Broadcasting and Film Commission of the National Council of Churches, 220 Fifth Avenue, New York 1, New York.

Cooperatively sponsored by nine member communions of the National Council of Churches, the film is related to the interdenominational home mission study theme—*Christian Concerns of North American Neighbors*—which will be launched for study and discussion in local churches during 1958-59.

NORTH AMERICAN NEIGHBORS is a moving and forceful presentation of the hopes, the despairs, and the way of life of our continental neighborhood—from the icy tip of Alaska to the tropical islands of the Caribbean.

The Christian responsibility of the millions of Protestants in the neighbor nations of the North American area is to share the problems and the concerns of their fellow men. The film explores the work of the missions whose service to human need is a demonstration of Christ's love for the illiterate, the ignorant, the diseased, the helpless, the homeless, the hungry.

SYNOPSIS:

A moving and forceful presentation of the hopes, the despairs, and the way of life of our continental neighborhood—from the icy tip of Alaska to the tropical islands of the Caribbean.

This is our community—discovered, unified, settled with the common heritage of the Cross. It was nearly five hundred years ago that the North American continent was opened to exploration. The settlement of the new world by Christian Europeans opened the door to vast new opportunities for Christianity. What progress has now been made, what yet remains to be accomplished is the theme of this inspiring documentary motion picture.

The Christian responsibility of the millions of Protestants in the neighbor nations of the North American area is to share the problems and the concerns of their fellow men. The first essential of working cooperatively toward constructive ends requires an awareness and a sympathetic understanding of the mutual interests and problems of all the people in our part of the world.

Spiritual problems and social problems overlap, and it is the responsibility of the church to concern itself with both. The film invites all North American Christians to re-examine themselves and to discover new spiritual insights. NORTH AMERICAN NEIGHBORS explores such subjects as poverty, superstition, illiteracy, racial prejudice, disease, inadequate education, religious discrimination,

changing populations, and the many facets of human need that confront the church.

In Puerto Rico, a Christian hospital administers to the sick and trains nurses for other health centers. To accommodate the booming population, the Protestant churches are used as schools and kindergartens five days a week, often with two sessions each day. Mission health teams visit the people beyond remote mountain villages to examine food and water supplies. Missionary agronomists supply healthy animals and improved seed to their neighbors.

For the duration of the salmon run, men in Alaska work feverishly in the canneries. Then—the machinery is stilled. Mission supported industrial training schools teach new skills to Eskimos and Indians—skills that will carry them through the dead season.

In Mexico, a mission doctor pilots his own plane to remote villages to treat the ill, administer to the aged. On a plaza, dedicated to the fight for independence, we see the despair in the faces of men without work, some without food.

In Haiti, where almost 80 per cent of the people are illiterate, fear and superstition abound. Yet here as elsewhere, the church has brought the message of truth to triumph over superstition. As a symbol of his new faith, a man destroys the fetish objects that have bound him to the Voodoo superstition.

Across the North American continent, the Protestant Church offers fellowship and the sense of Community to all men. It knows no border, no season, no nation.

NORTH AMERICAN NEIGHBORS

Time:	27 minutes	16 mm sound
Daily Rental		Color \$120.00 B/W 8.00
Producer		Nathan Zucker
Church Consultant		Porter Bower
Production Supervisor		Alexander B. Ferguson
Photographer		Edward P. Hughes
Author		Lester Becker
Director		Lester Becker
Narrator		Norman Rose

SPONSORING DENOMINATIONS

American Baptist Convention

Christian Churches—Disciples of Christ
Congregational Christian Churches
Evangelical and Reformed Church
Evangelical United Brethren Church
The Methodist Church, Women's Division
The Methodist Church, Board of Missions
Presbyterian Church in the U. S.
Presbyterian Church in the U. S. A.
Reformed Church in America
United Lutheran Church in America
United Presbyterian Church of North America

Available from denominational film libraries and local audio-visual dealers specializing in religious films.

While in Muskegon we had a fine opportunity to talk with Chaplain Tinsley regarding the new curriculum for Armed Forces Sunday School, Daily Vacation Bible Schools on base locations and the work with youth of the armed forces' personnel. It is interesting to note, for example, that over 900 individuals attended the Air Force Youth Conference (Spiritual Life Conference) at Ridgecrest, North Carolina, August 29-September 2, this year. Some of the major addresses and discussions hinged around such subjects as: "If Christ Had His Way" (Rr. Robert E. Keighton), "Christian Marriage and Family Life" by Dr. Allen W. Graves, "The Christian in Social Problems and World Relations", Dr. Richard L. Francis, "The Christian Vocation", Dr. Raymond M. Veh.

And it might shock many of us to know that Chaplains are expected and do conduct on their bases such activities as Vacation Bible Schools. This year, Chaplain Tinsley's School talked about "The Book of Books" and "Hebrews learning to know God." Interest areas saw these children learning how to mount pictures, doing flannel-graph work, viewing filmstrips on the subjects mentioned, etc. Perhaps in no other project could one note so clearly the fact that the Chaplain works in a community not merely of uniforms but of men and women, boys and girls as exists in civilian life. He too, as in civilian worlds, depends on mothers and fathers, lay people, to carry out a well defined program.

Interesting too, are the words of the Negro ministers of Dallas-Texas:

What the Negro Wants

1. *No special privilege.* Merely the rights of first class American citizenship in all aspects.
2. *To be respected as a person—not a race.* Christianity and democracy both teach this
3. *To live in a truly free society—to be released from the terrifically harsh effects of segregation—to live in an atmosphere where there is opportunity for mutual confession, understanding, forgiveness, and love of fellowman.*
4. *Services rendered in his behalf,* as should be true for all citizens, to be based upon deeper values than purely humanitarian philanthropy and paternalism.
5. *His differences to be neither ignored nor accentuated.*
6. *Unity in diversity.* America is a diversified country. The Negro wants to be accepted in terms of the American culture and wishes to play his part along with others in making America a strong cosmopolitan nation.
7. *Unity on equal terms—not of superiors dominating over or condescending to inferiors.*
8. *The right to live and find free expression of his native endowment as an individual.* This involves the whole realm of equality in political and economic rights, which include job opportunities, schooling, public conveniences, etc.
9. “*To be a brother and not a brother-in-law.*” He wants to have a sense of belonging to a total citizenry.
10. Peace and harmony in an ordered society.



CHURCH UNUSUAL IN BOTH APPEARANCE AND LOW COST — \$7.15 A SQUARE FOOT

From the Louisville (Ky.) Courier-Journal, July 13, 1958

One of the handsomest new churches in Jefferson County—built for the unusually low cost of \$7.15 a square foot—opened to an over-flowing congregation last Sunday.

It was the new Taylortown A. M. E. Zion Church on Ballardsville Road in Taylortown, east of Worthington, one of the oldest congregations in Eastern Jefferson County.

More than 500 members and friends gathered for the cornerstone-laying and afternoon service, at which the Presiding Elder of the Louisville District, the Rev. B. N. Henningham, preached.

The new church building stands on the site of the original church, founded 90 years ago, and replaces a structure that had been reconstructed in 1920. A new cornerstone was installed, together with the original one, bearing the inscription, "Jesus Christ the Chief Cornerstone."

The rectangular two-story building is built of concrete blocks with a steeply sloping roof. A ramp leads up from Hitt Road along the west side of the church, permitting the older members to walk directly into the church without climbing stairs. The ground floor includes a large meeting and picnic room, a kitchen, utility room, toilets, storage room and pastor's study.

The chapel seats 160 persons, and is well lighted by pale-blue corrugated plastic windows at each end of the great gables. Space

has been provided for the later addition of a balcony seating 48 persons.

The most dramatic detail of the building is the huge white cross designed, as was the entire building, by Louisville architect William Banton Moore. The contractor was Monroe Cox of Pewee Valley.

Six years ago, the congregation began saving toward the present building, which cost \$25,000. More than \$700 was collected at the first service last Sunday.

All non-essential details were left out in order to get the best building for the least cost. The exterior colors are white and blue-gray. Only one major change in the architect's plans was insisted upon by the trustees: the ceiling was lowered to reduce heating costs.

The church was dedicated by the presiding Bishop, W. C. Brown at 3:30 P. M. Sunday, August 3.

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The Editor, through the kindness of Reverend R. N. Davis, minister of Jacob Tabernacle Church, Louisville, had the opportunity to see this church under construction in May of this year. We were not only impressed with the calibre of work done but the site of the structure as well. It was our feeling that here was an effort being put forth to care for a segment of our membership semi-rural in nature. In our estimation this is a departure from ordinary practice.

Perhaps of great importance is something of the background of the Reverend Simon Maker, who, for the past six years, has been minister of this people. Not many years ago he was a most progressive Sunday School Superintendent under Reverend Davis at Jacob Tabernacle. The reflection of Reverend Davis' guidance and wisdom in the life of Reverend Maker has certainly paid off in the completion of this project. Here is an outstanding example of the Disciplinary provision of the pastoral institute for the training and guidance of ministerial candidates. Jacob Tabernacle was the training ground, its pastor, the master teacher, Reverend Maker the result. And so now, a rural people benefit from this wise leadership. Knowing Simon Maker we have small doubt that the next project of Taylortown Church will be the adequate care of Sunday School classes for Simon Maker is essentially a minister who *breathes* training of young people and children. We congratulate both pastor and people.

We wish we had the space to print in full the text of the Atlanta Ministers' Manifesto on segregation. We will list, however, the six general principles drawn up.

1. Freedom of Speech at All Costs must be preserved. . . .
2. As Americans and as Christians we have an obligation to obey The Law. . . .
3. The Public School System must not be destroyed.
4. Hatred or scorn for those of another race, or for those who hold a position different from our own, can never be justified. . . .
5. Communication between responsible leaders of the races must be maintained.
6. Our difficulties cannot be solved in our own strength or in human wisdom. . . .

Perhaps it might be well for us to take a new look at those, in the South, who have been courageous enough to take a stand for the obvious right wherever this has been done. We believe that publicly there have been white Southern men and women, boys and girls, with rare courage, demonstrated and evidenced. No matter what path extremists may take we do know that there is a strong minority who see a Christian task ahead and are following that indication. We know that, too, there are many individuals who do not have the courage of their convictions, but nevertheless, they exist. We, as Negro Christians, must continually thank God for them, for without their voices or silent presence there would be no battle for right or justice.

Word has reached the Review of the passing of the Reverend G. E. London, long time minister and member of the Allegheny Conference. For the past several years Reverend London has made his home in Harrisburg, Pennsylvania, where he worked, we believe, for the State government. He maintained his membership in the Allegheny Conference even though resident in the Philadelphia and Baltimore area.

Reverend London was well trained as a minister, vitally interested in lodge, civic and church affairs. To exercise his privilege of voting he often drove two hundred and more miles. We deeply regret his passing.

